

OBSERVATIONS and REFLECTIONS,

ON THE LATE

EARTHQUAKE;

Or, more properly called, an

AIRQUAKE;

Which happened in this Town and Neighbourhood,

On SUNDAY the 14th of SEPTEMBER, 1777,

A N D

An Attempt to investigate the Causes of these
dreadful Harbingers of divine Vengeance to
Mankind.

By a GENTLEMAN of this Town.

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OBSERVATIONS and REFLECTIONS

ON THE

Late EARTHQUAKE, &c.

THE *dismal Catastrophe* which happened here on *Sunday* the 14th Inst. during the Time of divine Service, impressed the Minds of all Ranks of People with the most awful Anxiety and Distress, and presented a Scene truly deplorable and affecting! But while Humanity contemplates the remembrance of this *terrible Day*, let us not forget to be thankful to the Almighty for his kind Care and Protection over us, who so little deserved this partial Deliverance, in the Hour of Distress.— Agitated with the gloomy Idea of immediate Dissolution, every one sought safety from Flight, by which many Accidents happened. The Churches being much crowded, increased the Confusion, and for a while the *Mind* seemed depressed by an insensible Surprise, and to be lost in the dreadful Apprehension of a general Ruin. Words can but faintly describe the Feelings of the Heart in such Distress, and very few can recollect their disordered Sensibility in this critical Moment. The *Soul*, eclipsed

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with

with Horror, had lost the Power of Thought,
and for awhile shrunk back on herself, and
startled at the *secret Dread of falling into nought!*

*Earth felt the wound, and Nature, from her Seat,
Sighing, thro' all her works, gave Signs of Woe.*

MILTON.

Let not the Father forget his Feelings on this Occasion, nor the fond Mother her anxious Solicitude and Distress; and while Children remember it with every Idea of Terror, let the *Sinner* begin an early Repentance, and pursue the Paths of Temperance and Virtue. So severe a Shock of an Earthquake was never before remembered in this Town and Neighbourhood, and though we have escaped the present Calamity, who can insure his future Safety; or from former Examples not feel every Emotion of Pity for the ruin of some distant Part of the Globe?

Whether the late Convulsion was local, and confined to this Town and Neighbourhood, is not yet ascertained, though from all Enquiries it seems to have extended to no great Distance from us. Easterly it was not felt at *Liverpool*, and to the West, *Sheffield* prescribed its Limits. To the North, *Halifax* and *Leeds* felt the Shock more slightly, though at *Preston* it was severe, and southerly beyond *Derby* they were scarce sensible of it. Still this is no Proof that the Effect was confined to this Neighbourhood, since we find that the dreadful Earthquake, which destroyed the City of *Lisbon* in the Year 1755, and buried in Ruins so many other Cities and Villages in *Europe* and *Africa*, was but
slightly

slightly felt at *London*, and not at all in this Neighbourhood, though they were sensible of the Shock in several other Parts of *England* and *Ireland*.

This terrible Earthquake communicated its dreadful Effects ' through an Extent of 2500
' Miles from North to South, beginning in
' *Greenland*, and passing Southward, was perceived in the Islands of *Trinity*, *Ferro*, &c.
' some of the Western Isles of *Scotland*, in *Ireland*, in the South-west Part of *England*, &c.
' and passing under the Ocean, shook all *Portugal*, and great Part of *Spain*, whence it passed
' to the Continent of *Africa* with incredible Violence, and having shook the Kingdoms of
' *Fez* and *Morocco*, probably vented itself in the
' southern Ocean. See *Phil. Tr. No. 157*.

In the Year 1758, an ingenious Foreigner presented to the imperial Academy of Sciences at *Petersburg*, a Memoire, in which he endeavoured to shew, that the Formation of Metals is a necessary Consequence of Earthquakes. He observes, ' The interior Parts of the Globe
' abound with sulphurous Matter, which occasions that extraordinary Heat, and those Fires,
' of whose Existence the Volcanos are evident Proofs. These internal Fires, when pent up
' and finding no Vent, are frequently so violent, as by increasing the Elasticity of the
' confined Air to give rise to Earthquakes, by the Agitation of which are occasioned a
' Multitude of Cavities near the Earth's Surface. In the Formation of these Cavities, it is
' pretended, there are absorbed large Quantities of
' fossil

' fossil Substances, mixed with vegetable Salts,
 ' produced, from the Decomposition of the
 ' Trees and Plants, whose dissolved Salts find
 ' their Way, by Means of the Rivers to the
 ' Sea. Now the Fire acting in these Cavities,
 ' on the fossil Substances and the vegetable
 ' Salts contained therein, reduces the whole
 ' into a mineral State; after which, the Mine-
 ' rals so constituted are in a Manner dissolved
 ' by the Fire, and distributed into Beds and
 ' Veins, in the Manner they are found to exist
 ' in the Mine.' However the *Mineralogist* may
 be satisfied on his Part, we cannot give our as-
 sent to the Doctrine here laid down, as esta-
 blishing a necessary Consequence in the *Produc-*
tion of these wonderful Phænomena; yet we
 allow that as to the Operation of second Causes,
 such Arguments are ingenious and conclusive;
 for the inflammable Breath in the Pyrites,
 which is a Kind of Sulphur that naturally takes
 Fire, must be a principal Agent in these subter-
 ranean Commotions.

Though we may recite the dreadful Effects of
 these wonderful Phænomena of Nature, yet
 Philosophers seem puzzled to account in a sa-
 tisfactory Manner for such terraqueous Convul-
 sions, in the Economy and Disposition of the
 Universe. Philosophers and Naturalists have
 displayed much Ingenuity, and established an
 Hypothesis, upon the general Principles of ap-
 proved Philosophy; but when we trace the
 wonderful Effects from such Causes, we per-
 haps are obliged to own, that a satisfactory
 Comprehension is beyond the Limits of human
 Understanding.

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At present, no Account seems to relate any Eruption in this Neighbourhood: If no such Thing has happened, how shall we Account for the great Alteration in the State of the Air at that Time, which was perceivable to every Observer, and was certainly the Cause that affected in so great a Degree the human Frame, just at that Interval. The Air seemed to me to have lost its elasticity and pressure, and to share in the general Convulsion. From hence proceeds the Difficulty of Investigation; and as the Effects spring from such hidden Causes, how shall we Account for them?

If Earthquakes proceed from the same Causes as Thunder and Lightning, they still seem more complicated in their Power and Effects. The subterranean Caverns are the Receptacles of sulphurous Steams and Exhalations, fermenting with the Particles of Bitumen or Nitre: These, from various Causes, take Fire, which increasing the Elasticity of the confined Air, dilates and expands itself on all Sides, and meeting with Resistance, causes an universal Convulsion. If from the Violence of the Shock, these jarring Particles get Vent, and discharge their noxious Vapours in the Air, they must certainly have a very sensible Effect on the Atmosphere, and be productive of a Dis-temperature in the Elements. This probably will partly Account for the tremulous Motion of all Bodies around us, during the Time of the Earthquake, so that those who confidently affirm they saw the Earth, or other Objects, wave or move about them, may place such Ideas, in a great Measure, to the Deception of their own Sight. How

How far the electric Effluvia in the Air may be affected by the Eruption of these subterranean Fires, is a Matter worthy Consideration. At this Time all material Nature seems to be in a convulsive State; and that invisible Agency, which supports the established Laws of Gravitation, and the planetary System, seems the efficient Cause in the Production of these solitary and mysterious Wonders.

That impulse we call Gravity, or the Agency of some subtle Matter, or invisible Cause, which acts by mutual Sympathy between the Sun and the Planets, seems to be materially concerned in denouncing these Judgments of the Almighty, as all Nature, in those Moments, appears to suffer the Pangs of universal Disorder: Nay, our very Souls shudder at the Instant, from an Affection in the same general Cause, and every Object around us testifies the Truth of this Observation. It surely claims our Belief, to suppose the State of the Air is disordered at this Time, and that the divine Agency, which suspends and retains the Planets so wonderfully in their Orbits, must also be affected by these Irregularities in the mundane System.

The Appulses of some of the Planets to this our Earth, may probably disturb its diurnal or annual Motion; and being interrupted in its regular Progression, by repeated Acts of Violence, it may receive a Shock, which, affecting the fixed Laws of Gravitation, and disordering the Economy of this terraqueous Globe, may be the original Cause of these miraculous Convulsions. This Law of Gravity acts nearly
equally

equally at all Times, and by its own immutable Force exerts its free Agency, in Proportion to the Quantity of Matter in all Bodies. But we find the Planets liable to disturb each other in their Motions, by their mutual Attraction, when in the same Point of the Heavens; and hence *Astronomers* observe, that the Moon does not move in a Medium, void of all Resistance; on which Account her projectile Force is a little weakened, and as no other Power lessens her Gravity, she would at length fall to the Earth, if her projectile Force was not renewed by that Almighty Fiat, which first established the Order and Disposition of this wonderful System.

Few People conceive properly the Nature and Origin of an Earthquake: They too often mistake the Cause for the Effect, and from erroneous Arguments draw false Conclusions. To account satisfactorily for these Phenomena, we must have an adequate Idea of the planetary System, and the Laws by which it is governed; or otherwise, we only wander in the Labyrinth of Error and Delusion. Besides this, we must consider the Fabrick of this Globe, with all its internal ~~U~~strata and subterranean Caverns, and from these two Sources we may pretty clearly investigate the Cause of these mysterious and dreadful Calamities. I have above observed, that these subterranean Caverns are the Repositories of sulphureous Steams and Exhalations, fermenting with Nitre, or other Particles of an inflammable Nature, which collect and circulate in these infernal Vaults, and are pent up for Ages, in the larger Cavities of the Earth, which contain these noxious Vapours and Ex-

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halations,

halations, till by some Accident they take Fire; when the Nitre, which exerts its Force, dilates and expands itself on all Sides, causes a universal or partial Concussion in some Part of the Globe, in Proportion to the Quantity of inflammable Matter, acting with an equal Degree to its resisting Force, through the different Vaults in these occult Regions. This Combustion of the Particles of Matter, causes a Separation of the Principles of which such Matter is formed; and therefore, till the Phlogiston contained in those Bodies is dissipated, it acts with a Degree of Violence, and during the Time of an Earthquake, we feel the Force of these jarring Elements, with all their terrible Consequences.

So far we have ascertained the Cause and Effects of these dreadful Convulsions in the terraqueous Globe; and, from the different Effects they produce, we should still be inclined to make some further Reflections.

Perhaps, after all our Observations, the late Earthquake may be more properly called an Airquake, or a violent Burst or Agitation of the electric Effluvia in the Atmosphere; which being filled with so many different Particles of Matter, may at certain Times, and from a Concurrence of Causes, be attended (for ought we know to the contrary) with all the Effects of an Earthquake: And if we find that the late Convulsion is confined to this Neighbourhood, it is most probable such a Supposition will gain Credit. Because, was this the Case, the Air would be universally affected within
certain

certain Limits, and the Violence of the Commotion would of Course shake the Foundations of all Buildings, and be attended with every other Symptom which disordered our Senses at the Time: And we find by Experiment, that the electric Matter increases in Force by its own Velocity; for the Shock is much greater at the Distance of 12 or 1500 Yards, than it is at the Machine.

Doctor *Priestley*, and other ingenious Men, have been at great Pains to analyze the Properties of the Air, and to try its surprizing Effects in the Animal, as well as the vegetable Kingdom; and their Enquiries have bestowed great Benefits on Mankind, and added a Lustre to their Learning and Reputation. If these Enquiries are pursued with their usual Diligence, we may hope to see such further Improvements, as will satisfactorily Account for these wonderful Phænomena in the Walks of Nature. We see no Impropriety in supposing an Airquake may have all the Effects here mentioned; but on the contrary, it seems to challenge our Belief, that such probably was lately the Case, and were the upper Regions better known to us, we should perhaps be more decisive in this Opinion.

An Airquake may be produced without the apparent Effects of Thunder and Lightning, though similar in other Respects: For the Air being in a different State, is certainly sufficient to produce it, and to cause the electric Matter to act by various Modes, according to the State and Disposition of other Particles with which

it unites. But in tracing Effects from Causes, we must pass the Bounds of human Reasoning, and ascribe these wonderful Phenomena to the Order and Direction of that divine Agency, *whose Presence is in the Clouds*, and whose Angels denounce the Judgments of the Almighty to a sinful People.

For better Proof, the Scriptures are full of Information, and sufficiently prove the Agency of some divine and supernatural Power, as the original Cause of these awful Warnings to Mankind. At the terrible Event of our Saviour's Crucifixion, *St. Matthew*, Chap. 27, Verse 45, relates, ' Now from the sixth Hour ' there was Darknefs over all the Land unto ' the ninth Hour.' *Divines* have been of different Opinions, whether this Darknefs was confined to the Land of *Judea*, or whether it affected a more universal Extent. It is not so much to our Purpose to ascertain the Limits of this awful Catastrophe, as to prove the Interposition and Power of some divine Agency, acting as the primary Cause of these miraculous Convulsions.

In common Eclipses of the Sun, the total Darknefs doth not continue more than fifteen Minutes ; and as the Sun was now obscured three full Hours ; and as it happened at the Time of the Opposition of the two Luminaries, we cannot deny our Assent to the Interposition of some supernatural Power, as the efficient Cause of this extraordinary Event.

We might advance many other Proofs from
Scripture,

Scripture, but this will be sufficient to satisfy all who are inclined to conviction.—In vain do we wander the Mazes of Philosophy, to Account for these Phenomena on any other Principles, and nothing but the Vanity of human Wisdom, can attribute the Cause of these awful Events to the Effect of Chance, or the Operation of second Causes. That Hand which guides and directs the Universe, must be the principal Agent in the Cause of these universal Terrors; and then we may allow subordinate Causes, to act within the Sphere prescribed by a superior Power.

Thus the divine Agency, or that invifible Power, which governs the Universe, and directs the Planets in their regular and stated Revolutions at this Time, fo far disorders the Frame and Economy of this terraqueous Globe, as to throw the Elements into a general Convulſion; which, affecting the Atmosphere, and every Object around us, carries its Violence through the ſubterranean Caverns, where the Exhalations of Sulphur fermenting with Nitre, take Fire, and from the Shock making Way through different Cracks or Fiſſures, meet with other Vapours or confined Air, till at length theſe angry Elements get Vent, and cauſe all the dreadful Circumſtances attending a local or univerſal Earthquake.

We have thus endeavoured to inveſtigate the Cauſe of theſe myſterious Wonders, and hope theſe Reflections will not be deemed unworthy a ſerious peruſal.

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To survey the Wisdom of God in the Works of the Creation, must be highly pleasing and satisfactory to a contemplative Mind ; and as every Object presents new Beauties for Wonder and Admiration, the Pursuit must be attended with the most refined Enjoyment.—In an Age devoted to Pleasure and Amusement ; in the gay Circles of Dissipation, we find very few attentive to the Dictates of Reason, or guided by the Restraint of Temperance and Reflection ; and in the lower Spheres of Life, Intemperance, and every Species of extreme Dissoluteness, seems to demand the most severe Reprehension.

Mankind, by following the Bent of their vicious Inclinations and Appetites, are led away by the shadowy Flights of their vain Imaginations, and seldom contemplate the Ideas of celestial Objects, or cultivate the Understanding, by exploring the hidden Secrets of Nature, which afford the rational Man such pleasing Hours of refined Amusement. To pursue Nature through her Paths of Order and Variety, affords the highest Gratification to the human Mind ; and while we are entertained with the Beauties of these visible Objects, we are insensibly led to adore the wise Hand of Providence, displayed in the Disposition and Harmony of every Object around us. We look with Contempt, at least with Indifference, on the Reptile and the Fly, but I once saw the *Wing of a Gnat* shewn in the Lucernal Microscope with such exquisite Beauty, that the Diadem of *England*, or a *Cox's Museum*, would not engage the least Comparison. So superior are the Works of
Nature

Nature to those of Art, that a Sight of the Object will always justify the Assertion.

The Consequence of an extensive Trade in this Town, has been the Means of introducing *Luxury*, the sure Forerunner of Vice and Immorality, and the Bane of every social Virtue. How often does this subtle Poison disturb the Repose of a Family, or by souring the Temper of a Friend, prompt him to the Commission of the most shameful Ingratitude. It saps the Foundation of every moral Virtue, and by gaining an Ascendancy over the Mind, destroys every Sentiment of Generosity and Benevolence. *Family Connections* are the great Allurements in this Age, and People pursuing this false Principle to gratify Ambition, forfeit the Blessings of domestic Happiness, and for the Sake of supporting parade and outside Shew, live the miserable Victims of Discontent. From the same Source, Consequences still more pernicious are derived. How lamentably doth it affect the Marriage State, in various Degrees of Life. The fond Couple, for want of the Means of supporting the present luxurious and expensive Fashions, live the mournful Example of *hateful Celibacy*. In the Circle of Friendship and Society, its Effects are equally alarming: Life is often embittered by its baneful Influence, and the Parent or the Friend suffers by its malignant and ruinous Consequences. By introducing *Intemperance*, it pervades the Soul, and by enervating the Mind as well as the Body, every noble Sentiment of the Heart degenerates into Selfishness and Dissatisfaction.

Intemperance

Intemperance is the Food to Passion and Revenge, and carries its Venom to the remotest Regions of the Heart ; but deprived of its Luxuriance, it fades away and leaves nothing, but *the Misery of its own Ruin*. In Life when we see People indulging the *brazen Smile* of Ridicule, and wounding the Reputation of a Friend, it generally happens *all is not right at Home*; and therefore, with a most placid Look of Good-nature, we pity the Misfortunes of such Men, and from the Example of Advice, reap the Benefit of Instruction.

Pride is another Ingredient in Life, which imbitters human Happiness, and is the Source of endless Discontent. To assume a Consequence flatters our Vanity, and being superficial, reflects only the Image of its own Insignificance: But when, like the noxious Weed, it becomes rank and overbearing, it justly excites our Ridicule and Contempt. It viciates the Principles of Generosity and Good-nature, and being oftentimes the Offspring of Envy or Spleen, like the *Polype* it re-produces its own Species, in all its native Deformity.

As the Manners of a People relax and become dissolute, Infidelity and Enthusiasm gain Ground ; and by intoxicating the Minds of Men with the Love of Pleasure, or the Conceits of a disordered Imagination, the Idea of Virtue becomes extinguished, and every wild disorderly Passion takes Root, and spreads universal Corruption in the human Heart. Every Thing that inflames the Passions, or strengthens the Constitution in habitual Excesses, promotes

motes the Cause of Infidelity, and leads us headlong into Error and Delusion. Hence the Libertine, by indulging in Licentiousness, treats the Truths of the Gospel with Levity and Ridicule; or, by blindly following the Bent of his own Inclinations, sets up the Standard of Vanity as the Rule of his Faith and Obedience. To prevent these Abuses, nothing will contribute so much as a religious Education, which seldom dies in the Breast where it has taken deep Root, or been often exercised in the Paths of Virtue. Bad Habits, the Heat of Youth, or the Allurements of Dissipation, for a while may eclipse and overshadow its Brightness, but in after Life, when Age, Discretion, or the Turns of Fortune, check the wild Career of Passion, it softens Violence into Moderation, and shines forth with the brightest Lustre of Benevolence and Truth.

While Temperance checks the Passions, and in a great Measure regulates the Inclinations of Men, *Religion* alone can raise the Mind to great Conceptions, and the sublime Ideas of the *supreme Being*, whose immediate Power is visible in every Object of the Creation.—Few People are disposed to the Contemplation of religious Truths, or to the finer Feelings of divine Reflection: But when Man passes the Bounds of Sense, and with all the Serenity of Piety and Devotion, explores the Truths of Revelation; what pleasing Extasies exalt the human Mind into a Participation of *divine Love*; and by communicating the Impulse of ineffable Joy, leads the Soul by insensible Degrees into the heavenly Mansions; where, in Contemplation

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and Thought, the Mind wrapt up in Meditation, receives those divine Communications of Love, which are the immediate Impressions of the Deity.

Good Men can feel all these Impulses of divine Affections, and the frequent returns of illuminating Grace, are not denied to those, who are in a fit State to receive them. Yet amidst these elevated Ideas of the Soul, let us not degenerate into a wild Enthusiasm, or carry the Imagination beyond the Limits of human Understanding——By no Means——For Man retired into himself, can contemplate these Conceptions, and by studying the Doctrine of Correspondencies, between Things heavenly and those connected with his Reason and outward Nature, he may commune with, and intimately conceive and connect himself with Things spiritual and eternal.——These are Gifts which but few enjoy; for Mankind, like the troubled Ocean, are continually agitated by the restless Sway of their Passions and vain Inclinations, in which State no Man can possibly have the least Connection with the Blessedness of Heaven. This leads us to intimate, that the best Religion is comprized in a small Volume——

It is a living to God, under the Influence of that Peace, which passeth all Understanding; increasing daily in the Love of spiritual Things, and always acting under a conscientious Discharge of religious and moral Duties.

This is the Sum of the only true Religion, which leads Men to Happiness: For in Proportion

tion as any Man swerves from the strict observance of these Duties, so far his Affections are alienated from the Love of Truth, and he cannot possibly have the least Communion with Heaven.

Some Men of narrow Minds, and misled by the Vanity of human Reason, or biassed by the Prejudice of Education, have condemned our Researches into Nature, or a too deep Enquiry after spiritual Concerns, as injuring the Cause of Christianity, or pleasing only the Conceits of mistaken Curiosity, and idle Speculation: But such Men are too apt to entertain Prejudices favourable to their natural Appetites, or spending a Life void of Reflection, never taste the true Relish of refined contemplative Studies.

If we have recourse to the Original of Knowledge, we find it centre in the Attributes and Acts of God, in Proportion as these are revealed to Man in the holy Scriptures. But here the greatest Caution is necessary, that we do not bewilder ourselves in Error, and give Way to the Fancies of a disordered Imagination. Religion is built upon a Rock, against which the wavering Opinions of human Knowledge will never prevail. As all human Learning is but Knowledge acquired by Study and Reflection, we must explore the Mystery of Revelation with Sobriety and Caution, and seek a superior Wisdom at the Hand of Providence. When the Almighty created the Heavens and the Earth, we are furnished with a sure Guide in this essential Concern, *viz.* the Emblem of *divine Wisdom*, which in Scripture is called *Sapience*; and

hence the Mind is furnished with the vast Conceptions of spiritual Truths, which the divine Love communicates to those who are in a fit State to receive its powerful Influences, by Means of spiritual Influx, which is called, 'The true Light, which lighteth every Man' that cometh into the World.'

To understand rightly these divine Truths, we must separate the Cause from the Effect; for as in the Beginning the Almighty Fiat was the Means of giving Form to the Disposition of Matter, so we may conceive the divine Wisdom as a Cause superior to that Power which produced the Effect. This clearly proves some subordinate Agency, acting according to the Impulses communicated from a divine Original.—Few People are disposed to these elevated and mysterious Speculations, which can only be conceived when the Mind is totally absorbed in the Delight and Contemplation of heavenly Objects. To argue more within the Pale of common reasoning, we may rest assured that all true Religion has its rise in the Heart; that *the internal State of the Mind* is the only Source of Happiness, both here and hereafter.

Man, in his present State of Imperfection, is a Pilgrim, wandering the beaten Track of Life, amidst numberless Evils and Disappointments, to which he is liable from his Connection with Animal Nature: Being a Slave to his Inclinations and Passions, he often lives the miserable Victim of Depravity and Discontent. Though it is the Lot of Humanity to be sometimes afflicted, or unfortunate in worldly Concerns,
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yet the pleasing Hope which results from a faithful discharge of religious and moral Duties, administers Comfort under Affliction, and softens the Rigour of Misfortunes, or the Frowns of Ingratitude, incident to human Life. The pleasing Hope and Expectation of a better Life is the earnest Desire of good Men, knowing that this State is only a State of Trial and Probation to a better, and that according to Scripture and Revelation, our present and future Felicity is, and will be heightened by our mutual Intercourse with the Spirits of just Men made perfect. At present we see darkly as through a Glass, by Reason of human Frailty; but when this Body melts away, we shall then be in the heavenly Mansions, in the Company of Saints and Angels, enjoying the mutual Sympathy of spiritual Affections, which now lie veiled under the Shadow of perishable Mortality.

To trace Man from the Cradle to the Grave, we find him a melancholy Example of human Depravity—Born into Life exposed to innumerable Wants and Dangers, he is utterly incapable of supplying the one, or of avoiding the other. The Pains and Anxieties of his infant State are alleviated, in some Degree, by the Affection of his Parents; for though he is born in a State the most defenceless and forlorn, exposed to Hunger and Nakedness; yet the wise Hand of Providence has provided the Means of his future Safety and Happiness. The Organs of Sense ripen by Degrees; he becomes acquainted with the most familiar Objects around him, and cultivates an Acquaintance as infant
Fancy

Fancy directs. A mutual Sympathy endears him to his Parents and his Friends, and hence moral Attachments take Place, and he sympathizes with them in all the Concerns of Life. As his social and active Powers expand themselves, he distinguishes Men and Manners as they appear, and a Variety of Passions influence his Judgment, and render him liable to the Impressions of Fancy and Delusion. His Judgment ripens with his Years, and a Love of Pleasure invites him to new Pursuits, and a more extensive Range of Friendship and Connections. If a religious Education has laid the Foundation of Virtue, he has before now observed the Wisdom, Order, and Disposition of the visible Creation, and from hence felt the Impulses of that inward *Ray of Divinity*, which raises him in the Scale of Beings, and connects him with the great Author of Nature.

The Age of Youth is checkered with a Variety of Friendships, Connections, and Misfortunes, fluctuating with Fancy, or changing as the fickle Humours of Mankind, or the Accidents of Fortune take Place. The unsuspecting Age of Youth, confers Favours with Sincerity, and in this turbulent Period of Life, enters deeply into a Relish for Acquaintance, Friendships, and Diversions. These are the Favourites that engross his Attention, and in a great Measure fill up his daily employ. The Love of Fame now takes Root, and flourishes in all the Luxuriance of Dress, and a Fondness for fashionable Amusements. He becomes sensible of the Sympathy and Attractions of Beauty, and forms some kind of tender Attachment

ment with the *fair Sex*, to which he was till now a Stranger. A Delirium of new Pleasure, amounting to the Idea of Extasy, takes Place, and the *Mortal* feels very forcibly the *thrillings* of Love. From this Moment often commences his Misery or his Happiness, and he travels the long Journey of Life, subject to the Vicissitudes of good and Evil, the common Lot of Humanity.

Being arrived at the Age of Manhood, his Plan of Life varies, and from the Enlargement of his Capacity, his Judgment ripens, and he forms new and more extensive Connections in Friendships and Acquaintance. He now enters the great Stage of Life, on which he acts his Part in the Multitude, and engaging in the Concerns of Society, takes a larger Prospect of human Life, and its general Connections, as a Pattern for his future Conduct. He listens to the Calls of Power, Interest, or Ambition, and insures his Happiness or Misery by the Choice of his Acquaintance, or the Success of his future Proceedings. He naturally looks forward to the declining Days of old Age, and is desirous to provide against the Wants of such approaching Misery, or the Infirmities incident to human Nature. If raised to Affluence from a low Estate, the grey Hairs of an *aged Parent* does (or ought) always claim his particular Regard. As the Foundations of Knowledge and Virtue are laid in early Youth, he now experiences the Effects of a good or a neglected Education; *for the Seeds sown in Youth, always bear their Fruit in old Age.* A religious Education is of the greatest Consequence to Youth,
and

and is a better Inheritance than great Riches. At length the Thread of human Life shortens, and old Age creeps on by slow and venerable Steps, with all its Anxieties and Troubles; and moderated by Experience and Reflection, views past Consequences by the Test of Reason. A gradual Decline seeks the peaceful Shades of welcome Retirement, and the feeble Remnant of Life verges insensibly to the Grave.

*Some few by Temp'rance taught, approaching slow
To distant Fate, by easy Journies go;
Gently they lay them down, as ev'ning Sheep,
On their own woolly Fleeces softly sleep:
So noiseless would I live, such Death too find,
Like timely Fruit not shaken by the Wind;
But ripely dropping from the sapless Bough,
And dying, nothing to myself would owe.
Thus daily changing, with a duller Taste
Of less'ning Joys, I by Degrees would waste:
Still quitting Ground by unperceiv'd Decay,
And steal myself from Life, and melt away.*

Dryden.

Thus having traced Man through the different Stages of Life, we may hence observe, that the principal Part of Wisdom is to understand the true Value of Life, and to regulate our Affections according to the Principles of Religion and Virtue, the only Source of our Happiness and Content. The true Estimate of our present Existence, centers in a Life of Temperance, to calm the Passions, and a strict Observance of religious and moral Duties.

To view Mankind through the different
Stages

Stages of Life, is to represent a Scene of human Frailty, by exposing the Depravity of our fallen State ; for we see nought around us but a constant Succession of miserable Examples, and a Series of Evils, incident to every Station in Life.—Trouble and Disquiet are always at Hand, and our Sensibility is often hurt by the Treachery of Ingratitude, or the Effect of our own Misconduct. If Mankind (as some pretend) are lapsed from a higher State, and become the miserable Objects of divine Wrath, for Evils already committed in a former Life, still let us keep in View the Necessity of a Renovation, that we may be re-instated in our former Glory and Happiness: For view Things as you please, nothing but a virtuous Life can make our Peace with Heaven, and insure our future Felicity.

Those vain Philosophers, who pretend that Virtue and Vice have their Reward even in this Life, lead us into Error and Mistake, and make Happiness no Way a necessary Attendant on Virtue ; whereas they are so closely connected, that one naturally results from the other, or otherwise we must arraign the divine Perfections of Goodness and Justice, and make them subservient to the Purposes of Vice. On all Hands it must appear, that Rewards and Punishments are no Way apportioned on this Side the Grave ; for Vice is not always punished by Misery, nor is Virtue always rewarded. Look around you—Many Examples within your own Knowledge will prove the Assertion ; for if the Tyrant, who deals Destruction around him, and spares neither Virtue nor

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Innocence, yet still lives in Splendor and Luxury, amidst the Gaiety of a Court, must share an equal Fate with the virtuous Man, who hath lived an Example of Temperance, and died in Penury and Want—If, I say, these are to share equal Rewards hereafter, then are Virtue and Vice Words without Meaning, and the World left to be governed by a blind Fatality.

If we trace Man through the Vicissitudes of Life, we find him too often the Disturber of his own Peace, and frequently the distributor of his own Misfortunes. He is always subject to the Violence of his Passions, which mislead his Judgment, or bias his Inclinations, and human Nature being subject to a Variety of Sensations, frequently experiences different Effects, from accidental or imaginary Causes.

The Passions are inflamed by a Life of Dissipation, and mutual Confidence is betrayed or abused, by the prevalence of polite Insincerity, or the Humours of the Times. Licentiousness takes root, and branches out into every Species of Wantonness and Prodigality; and Pride, to compass its Ends, intrigues with Treachery and Deceit. *Envy*, that Canker of the Mind, filtered from the Dregs of Pride and Discontent, is always busy with its Neighbour's Reputation, while it overlooks the Villainy of its own Guilt.

At a Time when a general Depravity of Manners takes Place, the social and moral Virtues give Way, and Religion suffers much from such powerful Adversaries. Why then should
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we wonder, when Religion is fallen into a mere empty Name, that this Town and Neighbourhood was lately visited with the Warnings of divine Vengeance? to rouse us from the Lethargy into which the World seems at present to be lulled asleep; and to call us to Repentance *while it is yet Day*; for who knows how near our Destruction may be at Hand? Two Things are remarkable respecting the late Earthquake—One, that its Effects were confined to this Neighbourhood; and the other, that the Shock and Continuance were much more severe than ever remembered here before. These are two weighty Considerations to all serious People, and though a *thoughtless World* may disregard these Notices of divine Vengeance, yet they certainly leave Impressions on the Mind, which ought to exhort us to an early and sincere Repentance. *We have lately seen one great and terrible Day of the Lord, but who could stand against the Terrors of the Almighty?* Yet, let us be thankful that the evil Day is put off, that we still may receive such Portions of divine Grace, as to enable us to subdue our Passions, and to practice the Means of obtaining an happy Immortality. How dreadful to think, that if the late Shock had continued but a few Moments longer, we should probably all have been buried in Ruin and Destruction! for how few were prepared to suffer the terrors of such immediate and unforeseen Judgment? Why should Man be so anxious after this World's Concerns, seeing he is every Hour liable to Misery and Decay. His earthly Part is only a joint Tenant of the Shade, and shares the same Fate with the Brute Beasts that perish.

He shares alike their Interests, their Appetites, and Passions, subject to the Distemperature of the Elements, and sinks with them into one common Grave. But then he ranks in a higher State in the Scale of Beings, and *is the visible Image of his invisibly Creator*.——Most probably the Soul of Man is in the Form of Man, a Compound Substance of Spirit and Matter, under the Influence of Animal Nature; for Man, so short of Perfection, with all his Frailties, should seem to be in a progressive State to Happiness.

This *Ray of Divinity*, which shines so bright in Man, imprisoned in a House of Clay, can contemplate the Works of Providence, and see an hereafter beyond the Grave: And if *Reason* doubts the Dispensation of future Rewards and Punishments, for the Good or Evil done in this Life, *Revelation* will relieve us from Suspence, and confirm us in Belief. As Man's immortal Part had its Birth from Heaven, so it must return thither in due Time, re-united to some proper Body, adapted to the Place allotted it in the Order of Beings, which is very readily conceived, though the Union is not perceivable to us, by Reason of the Organs and Impediment of Animal Nature; yet we are favoured in our present State with the Proof of similar Consequences, though materially different.——The Caterpillar, while in its Reptile State, crawls, the miserable Victim of earthly Depravity; but passing (under our Sight) through its Aurelia State, it becomes the gaudy Butterfly, in all the Luxuriance of Dress, and has acquired a new Form in a higher Sphere, though
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in the same World of Matter. And who can tell but that the Souls of our Friends, departed this Life, may, in their progressive State in the Gradation of Beings, in like Manner pass to a more exalted State of Glory, and be every Moment with us, united to a Body too pure to be seen by human Sight. Be this as it may, the Soul of Man after Death is probably united to a Body (not identically the same) suited to the Region of Spirits with which it must sympathize and live, and is consequently clothed with the same spiritual Nature, adapted to the World of Spirits. It now feels all the exalted Sensations of its new State, and is capable of much higher Enjoyments, than when in this World of Matter. It thinks and acts in its own Way, and according to the Tempers, Affections, and Dispositions in which it left this World, and in which it was united to its renewed Body in the World of Spirits—*As the Tree falls, so it riseth.*

Who can doubt this? for Man rises in the spiritual World, in the same State of Mind in which he leaves this, and is happy or miserable, according to his Regeneration while in this earthly Tabernacle. It must needs be so, or otherwise we should arraign the great Attributes of the Almighty, and reward Virtue and Vice on equal Terms.—Our Souls in this renewed State will act, not as at present, subject to the Impressions and Influences of material Nature, but in a Way purely spiritual, and adapted to its new Habitation.

Could Man but abstract himself from this
World,

World, and contemplate heavenly Thoughts, he might have a very adequate Idea of the Re-union of the Soul, to some particular Body in the World of Spirits; and what Subject can be so inviting or satisfactory, as to explore the happy Situation of our departed Friends, of whose Happiness or Misery we must all, e'er long, partake?—I say, it is not difficult for Man, in a proper refined State of Mind, to compass these mysterious Truths; for the Doctrine of Correspondencies will be a sufficient Guide for his Information. But to attain this great End, Man must retire into himself; he must cast off that Mist of Darkness that hangs over him, and consult a quiet Mind, disposed to intellectual Contemplation.

Man being a compound Substance of Soul and Body, is susceptible of the Impressions of Good and Evil. He appears in his own proper Place in *the Scale of created Beings*, and ranks as Lord of this lower Creation. That he was doomed here to a Life of Sickness and Misery, is no doubt for some wise End, though beyond the Reach of human Comprehension, for many other Phenomena in the Walks of Nature seem equally as inexplicable to us: Yet we find every Thing displaying the Type of the greatest Order and Regularity, and contrived by a superior Power for the wisest Purposes, in the several Departments of Life. The ultimate End of all created Beings is one continued Progress to Happiness, for God created none to be miserable, and it is no Impeachment of divine Goodness that Man is born liable to Error, since he has the Approbation of his own Choice, and the Means

Means of his own Salvation, through the Merits of a *crucified Saviour*, who gave himself up a Ransom, for the Redemption of Mankind. How can we enough adore this mighty Act of such universal Goodness towards us, who must otherwise have wandered as miserable fallen Creatures to the Grave, without the least Hope of a Participation of that tender and comfortable Blessing, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.*

These benign and happy Consolations, refreshing our Souls with the Dew of Heaven, and comforting the Frailty of human Nature in her sojourn here, must be a vast Enjoyment of the most affecting Triumph, and fill our Minds with the sublime Aspirations of divine Love. The worldly-minded Man is not susceptible of these Impressions—He has no Relish for such exalted Affections; and can only be deemed happy here, in the exact Proportion as his Mind is devoted to, and increased in Meekness, Charity, and the other Christian Virtues. All Men are in search of Happiness, but very few walk the Way to attain it. There is an Happiness belonging to this World, but a more exalted one in the next, from which our Passions are continually leading us astray, in Opposition to the Dictates of Reason and Common Sense.

*An EXTRACT from CASPIPINA's LETTERS,
will conclude the Subject.*

• The Spirit of Christianity, indeed, stands
• in direct Opposition to the Spirit of this
• World. Its Views and Prospects, its Hopes
• and

and Desires, all respect another World. Lodged within this Tenement of Clay lives an eternal Spirit, to whose boundless Desires no earthly Object can possibly be commensurate. Its present Situation exposes it to a Variety of Delusions; and the fallen Nature to which it is in Bondage, perplexes it with a Variety of contending Wills, each seeking to obtain its favourite Object. But when once this eternal Spirit is brought to a Conviction of the Emptiness and Vanity of all creaturely Enjoyments; when once it is brought to see and feel its own illustrious Origin, and to know, that its real Happiness can only be derived from the great Fountain Spirit out of which it had its divine Birth—then the Power of spiritual Attraction immediately commences. Through a thousand intervening Obstructions it seeks, and will seek its true Center; and every outward earthly Situation which it may be in, is, by Virtue of its heavenly Desires, made to contribute to the hastening and fulfilling of this blessed Union.' Vol. 2, Page 94.

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WORLD IN REAR

THE NEW FACTORY